11: Haguenauer--40-41 T-3 (no date) 1929 Formosan Aborigines
116, 721, 773 Atayal

The Tayal have several legends which explain the origin of this custom. [MC: of head-hunting] Although they vary, they are all fundamentally the same: it seems that two clans were created by the original ancestor, and that on one occasion one of them was numerically inferior to the other. Accordingly it demanded the right of killing as many members of the other clan as would be required in order to reestablish the [41] original parity. The head of the clan which had the numerical superiority recognized the justice of this demand.

This legend is the best possible illustration of the social importance of head hunting. The native considers that it is a sacred command, and he believes that he must conquer as many spirits as possible in order to assure numerical superiority and the prosperity of his clan.

11: Haguenauer--44 T-3 (no date) 1929 Formosan Aborigines
116, 773 Atayal

[MC: an Atayal myth] In the olden days there was no night. It was always light and very hot, so the dry bushes were dying. The men did not have any time to sleep, so the ancestors had a council and decided to shoot at the sun, so that it would not be so powerful. Two young warriors set out on the expedition. They took grains of millet for food, and they placed them in bamboo tubes which served as earrings. While they were travelling, they planted orange trees and wild peach trees. After several score years full of adventures, they reached the end of the earth, where the vault of the heavens joins the flat disk upon which we dwell. One of the warriors had a sunstroke, and he died, but the other one managed to shoot an arrow right into the solar disk. Something emerged from the wound, and later it was called the moon.

11: Haguenauer--44 [2] T-3 (no date) 1929 Formosan Aborigines
116, 773, 787, 825 Atayal

[MC: a Tayal myth] There was a very large stone on the seashore in a place called Binnox-bayan. One day the crow and the silliok met on this stone, and said: "The one who can move this stone will have the power to know what the spirits want, and he shall be their herald". The crow tried, but could not move the stone while the silliok did it without any difficulty. The men who saw this were very astonished and they praised the silliok . Then the bird said to them:" From now on, you must listen to my cry. When I cry at your right, it will be a good portent, and you will have good hunting. If I cry while I am crossing the road that you are taking, do not go on the hunt. And if I cry first at the right and then at the left, it will also be a bad omen. Do not forget what I have just told you."

11: Haguenauer--45 T-3 (no date) 1929 Formosan Aborigines
116, 224, 773 Atayal

The Tayal stories explain everything, the origin of the animals and that of the various deeds of men. Here is the explanation of the hunt:

Formerly men did not need to hunt, and they simply called the animals. The latter approached, and permitted the men to cut a slice of meat off their backs. But one day a poor fool had the idea of killing an animal, and after that the beasts were suspicious, and so they refused to let men gash them. Ever since that time people have had to hunt.

11: Haguenauer--45 [2] T-3 (no date) 1929 Formosan Aborigines
116, 773, 825 Atayal

The flea and the louse are due to human laziness. In olden times neither one existed. Then men slept so late and became so lazy that there was not enough millet to eat. The chiefs were obliged to have a council to find some way of keeping their subjects from staying in bed so late. Fortunately, an old man remembered that he had heard that there were some beasts which attached themselves to the hair and the clothing of men and which tormented them. If they could be procured, this epidemic of laziness would be overcome. The proposition was adopted, people went after the flea and the louse, and since that time there have been a great many of them in the villages.

14: Tamai-- 97[7] J-2 (1896) 1896 Formosan Aborigines
116, 353, 721, 773, 554 Chin-hoan

In every house there is a rack to hold these heads [MC: secured in headhunting expeditions against the Chinese], which are considered ornaments. There are among the Tschinwans six famous heroes. They are called Raushuu, Watsushinai, Maraiakao, Yuakanajo, Ocki, and Juwantschümoi. All of these have more than 70 heads on their racks. In three houses the Japanese found heads on these racks that had just been cut off and were still bloody.

16: Müller--240 U-3 (no date) 1910 Formosan Aborigines
609, 773, 721

In the mythology of the natives, a huge stone under a tree is connected with the origin of headhunting. They say that this stone once split in half and a woman arose from it. The children of this woman had a feud which was arbitrated by an ordeal. He was to be the victor who would kill the greatest number of bears on a bear-hunting expedition. Later, when the Chinese came to this island and their strength and knowledge was compared to that of bears, the Chinese became the objects of the hunt.

17: Norbeck--5-6 (no date) 1950 Formosan Aborigines
116, 171, 539, 773 Atayal

"A comparison based upon the comprehensive motif-index of Stith Thompson (9)

9. Stith Thompson, 'Motif-index of Folk Literature,' Indiana Univ. Studies, 19-23, Nos. 96-97, 100-101, 105-6, 108-12 (1932-36).

reveals that nearly all of the tales share motifs with other areas of the world in general outline, although detailed resemblances have a much more restricted range. The incidence of frequency and the degree of similarity, as might reasonably be expected, increases with territorial propinquity, and is particularly marked among the Malay and other unspecialized Mongoloid peoples. These similarities are intensified in the folklore of the Philippines, and particularly in that of the pagan mountain tribes of northern Luzon. A fairly substantial amount of folklore is at hand on the Apayao, Tinguian, Nabaloi, and Bontoc-Igorot, which is here compared with that of the Atayal. Folklore of the Ilongot and Ifugao, for whom the quantity of material available is considerably smaller, has also been utilized for comparison. [6] Since material on the remaining mountain peoples of Luzon is either very limited or unavailable, references to it have been omitted from consideration here."

17: Norbeck--6-7 (no date) 1950 Formosan Aborigines-1-3
116, 171, 539, 773 Atayal

"Tables of motifs in the mythology of the foregoing Luzon groups follow, with references to Atayal tales bearing the same or similar motifs. For the sake of convenience the appended Atayal folk tales are referred to by number.

I. TALES OF MAGIC APPEARANCE OF FOOD AND REQUISITES FOR LIVING

Philippine Version	Philippine Group	Atayal Folk Tale Number
Food, clothing, and anything desired appear magically. (10)	Apayao	7, 20
As punishment, people must labor for daily needs, with no further magical aid. (11)	Apayao	7, 20
Small basket of rice becomes five pots. (12)	Bontoc-Igorot (14)	7, 20
Pigs and deer emerge from forest		

at call. (13)	Bontoc-Igorot (14)	7, 20
Food once easily available. Handful of rice sufficient for a family. (15)	Ifugao	7, 20
One teaspoon of rice when cooked sufficient for one person. (16)....	Ifugao	7, 20
Magic betel nut which, upon being chewed, produces deer. (17).....	Nabaloi	7, 20 [7]
Prepared food appears at a word. A small jar containing a single grain of rice supplies an abundance of food. (18)	Tinguian	7, 20
One grain of rice placed in each of twelve jars, which at once become filled with rice. (19)	Tinguian	7, 20

Many additional tales bearing the motif of magic appearance of food appear in the folklore of the above groups. This motif is also common in the mythology of other peoples of the Philippines. The motifs listed above bear the closest resemblances to the Atayal tales.

(10) Laurence S. Wilson, Apayao Life and Legends (Baguio: Privately printed, 1947), p. 82.
(11) Mabel Cook Cole, Philippine Folk Tales (Chicago: A.C. McClurg & Co., 1916), p. 105.
(13) Ibid.
(14) In ibid., as 'Igorot.'
(15) H. Otley Beyer, 'Origin Myths Among the Mountain People of the Philippines,' Philippine Journ. Sci., 8, No. 1 (1913): 111.
(16) Dean C. Worcester (trans.), Fr. Juan Villaverde's, 'The Ifugaos of Quinigian and Vicinity,' Philippine Journ. Sci., 4, No. 4 (1909): 256.
(17) C.R. Moss, 'Nabaloi Tales,' Univ. Calif. Publ. Amer. Archeol. Ethnol., 17, No. 5 (1924): 345-46. [7]
(18) Fay-Cooper Cole, 'Traditions of the Tinguian,' Field Mus. Nat. Hist., Publ. No. 180, Anthropol. Ser., 14, No. 1 (1915): 191.
(19) Ibid., p. 211."

17: Norbeck--7
116, 171, 539, 773

(no date) 1950

Formosan Aborigines
Atayal

"Flood tales similar to the two Atayal flood tales (Nos. 5 and 19) have been found for the Apayo, Ifugao, Nabaloi, and Bontoc-Igorot. All are based on the general theme that the world was once flat except for one or two mountains upon which the surviving people, usually two, take refuge from the floods, and that the present mountains and valleys were formed by the receding flood waters. Elements from these tales are elaborated in the following section."

17: Norbeck--7-8 (no date) 1950 Formosan Aborigines
116, 171, 773 Atayal

"Especially frequent throughout the mythology of the Tinguian and Bontoc-Igorot are references to 'peoples of the first times' who had different customs and ideas. Mabel Cook Cole, in referring to Tinguian myths, writes, '...the chief characters of these tales are not celestial beings, but typical generalized heroes of former ages.' She states further, 'In [8] the...stories we read of many customs of "the first time" which differ radically from those of the present.' (20) This is also characteristic of the Atayal

20. M.C. Cole, op. cit., pp. vi-vii.

myths."

"Roland B. Dixon, in The Mythology of All Races states, 'The mountain tribes of northern Luzon in the Philippines seem to stand alone in respect to cosmogonic myths in that, so far as material now at our command is concerned, they lack entirely, or almost entirely, any myths of the origin of the universe.' (21) He writes further that

21. Roland B. Dixon, The Mythology of All Races, Oceania (Boston: Marshall Jones Co., 1916), 9:55.

the actors in cosmogonic myths are treated as human beings in Igorot and some other Philippine mythology. (22) In commenting on cosmogonic mythology among the Ifugaos,

22. Ibid., p. 172.

H. Otley Beyer reports, 'The Ifugaos have no beliefs that I have ever been able to discover, as to the origin of the universe; to their minds it has always existed and will always continue to exist.' (23) Although the appended Atayal tales unquestionably do not

23. Beyer, op. cit., p. 99.

represent the total group mythology, from material at hand the above points are also

characteristic of the Atayal.

Of the Philippine mountain groups, at least the Tinguian, Nabaloi, and Bontoc-Igorot share with the Atayal the idea (not uncommon in the beliefs of many other peoples) that death was not intended to be inevitable and that immortality was lost through some error."

17: Norbeck--8-9
116, 171, 539, 773

(no date) 1950

Formosan Aborigines -1-2
Atayal

"Some individual elements from these tales of the mythical period appear below:

Philippine Version	Philippine Group	Atayal Folk Tale Number
Earth once flat. (24)	Apayao, Bontoc-Igorot, Ifugao, Nabaloi	5, 19
Sun and moon once of equal brightness and there was perpetual daylight. (25)	Apayao, Nabaloi	4 [9]
The moon once also a sun, and it was always day. (26)	Bontoc-Igorot	4
Mountains and valleys formed by rush of receding waters. (27)	Ifugao	5, 19
Shooting the sun with an arrow. (28)	Nabaloi	4
People formerly immortal. (29)	Nabaloi	19

(24) Wilson, op. cit., p. 39; M.C. Cole, op. cit., pp. 102-3; Beyer, op. cit., p. 111; Moss, op. cit., p. 237.
(25) Wilson, op. cit., p. 40; Moss, op. cit., p. 237. [9]
(26) Albert E. Jenks, The Bontoc Igorot (Manila: Dept. Int., 1905), Ethnol. Surv. Publ. I: 221.
(27) Beyer, op. cit., p. 100. Note: only the Ifugao flood tale explicitly states that the mountains and valleys were formed by flood waters. All others begin with the statement that the earth was once flat, and the reader can infer the formation of mountains and valleys from the floods.
(28) Moss, op. cit. p. 233.
(29) Ibid., p. 235."

IV. TALES OF TRANSFORMATION

Philippine Version	Philippine Group	Atayal Folk Tale Number
Boy turns into hawk because parents will not peel sugar can for him. (30)	Apayao	25, and others (31)
Origin of monkeys from women. Planting sticks become tails. (32)	Apayao	8, 24
Boy turns into fish when parents kill his pet pig. (33)	Apayao	23, 25, and others
Vain girl turns into scaly fish. (34)	Apayao	12, and others
Boy turns into serpent eagle because mother is stingy with food. Flies overhead saying. 'I don't need your food any longer.' (35)	Bontoc-Igorot	25, and others [10]
Boy turns into monkey because step-mother did not give him enough food. (36)	Bontoc-Igorot	8, 24, and others

Girl turns into rice bird because mother did not give her enough food. (37)	Bontoc-Igorot, Nabaloi	9, and others
Origin of monkeys from men. Rattan becomes attached to anuses as tails. (38)	Ilongot	8, 24
Men turn into rice birds when woman employer does not feed them. (39)	Ilongot	9, and others
Boy turns into monkey because no one will peel sugar cane for him. Cane becomes tail. (40)	Nabaloi	8, 24
Lazy daughter turns into monkey; roll of cotton becomes tail. (41)	Nabaloi	8, 24
Boy turns into hawk because of mistreatment. Flies over house and tells parents he will eat their chickens in the future. (42)	Nabaloi	25, and others
Woman turns into rock because of shame. (43)	Nabaloi	9, and others

Woman turns into wildcat to punish man for misdeeds. (44)	Nabaloi	22, and others
Lazy man constantly leans on planting stick. He turns into a monkey and stick becomes tail. (45)	Tinguian	8, 24 [11]
A boy is too lazy to strip sugar cane for himself. His mother, in anger, tells him to stick it up his anus. He does so and becomes a monkey. (46)	Tinguian	8, 24
Lazy girl pretends she does not know how to spin. Her companions, in disgust, tell her to stick spinning stick up her anus. She does so, and turns into a monkey. (47)	Tinguian	8, 24
Young wife is told by husband to cut an excessive amount of rice. She turns into a bird and flies off. (48)	Tinguian	9, and others

Boy is sent off to tiresome work of keeping birds from rice field, and turns into bird. Parents plead with him to become a boy again, but he refuses and flies off. (49)	Tinguian	25, and others
Deer which hunters are pursuing turns into a jar. (50)	Tinguian	21, and others
Boy turns into a stone because his grandmother ate the bird he snared. (51)	Tinguian	25, and others

Many additional tales of transformation exist among other peoples of the Philippines, but the most numerous and those of closest resemblance to the Atayal occur in the groups above.

(30) Wilson, op. cit., pp. 105-6.
(31) The Atayal tales which are most similar are listed by number. Where the phrase 'and others' appears, similar motifs may also be found as elements of various other Atayal tales.
(32) Wilson, op. cit., pp. 106-9.
(33) Ibid., pp. 115-16.
(34) Ibid., pp. 134-36.
(35) Jenks, op. cit., pp. 222-23. [10]
(36) Carl W. Seidenadel, The First Grammar of the Language Spoken by the Bontoc Igorot (Chicago: The Open Court Publishing Co., 1909), pp. 562-65.
(37) M. C. Cole, op. cit., pp. 117-18; Moss, op. cit., p. 291.
(38) Laurence L. Wilson, Ilongot Life and Legends (Baguio: Privately printed, 1947), pp. 40-41.
(39) Ibid., pp. 42-44.
(40) Moss, op. cit., pp. 282-83.
(41) Ibid., p. 283.
(42) Ibid., p. 291.
(43) Ibid., p. 323.
(44) Ibid., pp. 335-37.
(45) Dean S. Fansler, Filipino Popular Tales (Lancaster, Pa., and New York; Amer. Folklore Soc., 1921), p. 414. [11]

(46) Ibid.
(47) Ibid.
(48) Fay-Cooper Cole, op. cit., p. 191.
(49) M.C. Cole, op. cit., p. 53.
(50) Ibid., pp. 68-70.
(51) Ibid., pp. 84-85.
(52) Laurence L. Wilson, Apayao Life and Legends, p. 88."

"V. MISCELLANEOUS TALES

Philippine Version	Philippine Group	Atayal Folk Tale Number
People who lived by inhaling the vapor of cooked rice and who had no anuses; anus made by piercing with pointed stick. (52)	Apayao	3 [12]
Examination of tattoos on back of hands before crossing bridge to Paradise. (53)	Apayao	16
Wicked giant whose skin is so thick it cannot be pierced with arrows. (54)	Nabaloi	6
Giant who violates women. (55) ..	Nabaloi	6
Giant who extends arms across river as a bridge when water is high. (56)	Nabaloi	6

(52) Laurence L. Wilson, Apayao Life and Legends, p. 88. [12]
(53) Ibid., pp. 166-67.
(54) Moss, op. cit., pp. 341-43.
(55) Ibid., pp. 343-45.
(56) Ibid., p. 347."

17: Norbeck--12
116, 171, 773

(no date) 1950

Formosan Aborigines
Atayal

"As may be noted, a number of the Philippine tales referred to above contain motifs and details identical or very nearly identical with the appended Atayal folk tales. Reference has already been made to the similarities noted in the culture, physical type, and language of the Formosan tribes and the various peoples of the Philippines. The coincidence of mythological motifs alone is suggestive of some sort of relationship."

17: Norbeck--12 [2] (no date) 1950 Formosan Aborigines
116, 171, 177, 773 Atayal

"Both the Philippine groups under consideration and the Atayal inhabit isolated mountain regions and, at least during the historic period, remained resistant to outside cultural influences, preserving until very recent times cultures thought to be much the same as those of generations of their forebears. Indian and Islamic influence seems not to have reached them, and western influence upon the mythology of these groups is hardly discernible. In discussing diffusion of mythological themes, Stith Thompson reports that one-seventh of one hundred traditional tales current in western Asia and Europe have been recorded from Indonesia. (57) The motifs which he lists under this

57. Stith Thompson, The Folktale (New York: The Dryden Press, 1946), p. 284.

heading are almost entirely absent from the folklore of the groups here considered."

17: Norbeck--12-13 (no date) 1950 Formosan Aborigines
116, 171, 773 Atayal

"The similarity in folklore of the Atayal and Luzon groups seems unquestionably valid as a further substantiation of the relationship noted on the basis of linguistic, physical, and cultural similarities. A thorough comparative study of these [13] groups as well as other isolated groups (58) of Indonesia and Southesast Asia should be rewarding.

58. Of the groups examined in the southern Philippines, those of greatest similarity to the Atayal in mythology (but with considerably less similarity than the Luzon groups covered) were the Bagobo and Mandaya of Mindanao, both isolated peoples. Laura W. Benedict, 'Bagobo Myths,' Journ. Amer. Foklore, 26, No. 49 (1913); Fay-Cooper Cole, 'The Wild Tribes of Davao District, Mindanao,' Field Mus. Nat. Hist., Publ., No. 170, Anthropol. Ser., 12, No. 2 (1913)."

17: Norbeck--13-14
773

(no date) 1950

Formosan Aborigines
Atayal

[MC: For origin myth of Atayal--first man and woman see category 539.]

17: Norbeck--14 (no date) 1950 Formosan Aborigines
773, 787 Atayal

[MC: For augury origin myth--divination by the Silek Bird, see category 539.]

17: Norbeck--14-15
773

(no date) 1950

Formosan Aborigines
Atayal

[MC: For Atayal story of the Shiguts tribe who lived by inhaling the vapors of cooked food, see category 539.]

17: Norbeck--16
773, 821

(no date) 1950

Formosan Aborigines
Atayal

[MC: For the myth of the origin of night and day--cutting the sun in half, see category 539.]

17: Norbeck--17
773, 823, 782

(no date) 1950

Formosan Aborigines
Atayal

[MC: For the myth about the flood which formed the configuration of the landscape and of the offering of the chief's daughter, see category 539.]

17: Norbeck--17-18
773

(no date) 1950

Formosan Aborigines
Atayal

[MC: For Atayal story of Halus, a giant, see category 539.]

17: Norbeck--19-20
773

(no date) 1950

Formosan Aborigines
Atayal

[MC: For the Atayal myth about the easy life of their ancestors, and how it came about that they had to begin to work and search for food, see category 539.]

17: Norbeck--20
773

(no date) 1950

Formosan Aborigines
Atayal

[MC: For Atayal story concerning the man who turned into a monkey, see category 539.]

17: Norbeck--20-21
773

(no date) 1950

Formosan Aborigines
Atayal

[MC: For Atayal story of the girl who became a pigeon, because of the cruelty of her mother, see category 539.]

17: Norbeck--21-22 (no date) 1950 Formosan Aborigines
773, 304 Atayal

[MC: For Atayal story of the origin of tattooing, see category 539.]

17: Norbeck--22
773, 835

(no date) 1950

Formosan Aborigines
Atayal

[MC: For myth concerning origin of taboo on brother-sister marriages, see category 539.]

17: Norbeck--23
773

(no date) 1950

Formosan Aborigines
Atayal

[MC: For the Atayal story of the girl who became a pheasant, see category 539.]

17: Norbeck--23-24 (no date) 1950 Formosan Aborigines
773, 721 Atayal

[MC: For myth concerning division of forefathers into two groups, and the origin of head-hunting, see category 539.]

17: Norbeck--24-27
773, 721

(no date) 1950

Formosan Aborigines
Atayal

[MC: For the myth concerning conflict between the Skhamayun and Buta, chief of the Atayal, see category 539.]

17: Norbeck--27-28 (no date) 1950 Formosan Aborigines
773 Atayal

[MC: For Atayal story of chief Buta's war strategy against the Skhamayun, see category 539.]

17: Norbeck--28-29
773, 775

(no date) 1950

Formosan Aborigines
Atayal

[MC: For paradise myth, story of the journey of the soul after death, and the judgement of the dead, see category 539.]

17: Norbeck--29
773, 821

(no date) 1950

Formosan Aborigines
Atayal

[MC: For Atayal idea of the origin of the wind, see category 539.]

17: Norbeck--30
773

(no date) 1950

Formosan Aborigines
Atayal

[MC: For myth concerning distribution and immigration of the Atayal, see category 539.]

17: Norbeck--30-31
773

(no date) 1950

Formosan Aborigines
Atayal

[MC: For the myth concerning the flood, the propitiating of the ocean by offering sacrifices to it, the origin of evil, and the exercise of the power of a god who entered excreta, see category 539.]

17: Norbeck--31-32 (no date) 1950 Formosan Aborigines
773 Atayal

[MC: For the myth about food appearing to people when they called for it until they offended the animals, thereafter making it necessary to work to get food, see category 539.]

17: Norbeck--32-33 (no date) 1950 Formosan Aborigines
773 Atayal

[MC: For tale of Makowai and his adventures with a supernatural being, see category 539.]

17: Norbeck--34 (no date) 1950 Formosan Aborigines
773, 266 Atayal

[MC: For myth concerning the eating of children, see category 539.]

17: Norbeck--34-35 (no date) 1950 Formosan Aborigines
773 Atayal

[MC: For myth about some ancestors turning into wild pigs, see category 539.]

17: Norbeck--35-36
773

(no date) 1950

Formosan Aborigines
Atayal

[MC: For myth concerning a man who turned into a monkey, and the origin of eating monkeys, see category 539.]

17: Norbeck--36-37
773

(no date) 1950

Formosan Aborigines
Atayal

[MC: For the myth concerning the boy who turned into a kite because of the cruelty of his parents, see category 539.]

17: Norbeck--37-39
773

(no date) 1950

Formosan Aborigines
Atayal

[MC: For the myth concerning the village of women and their first meeting with a man, see category 539.]

17: Norbeck--39-40
773

(no date) 1950

Formosan Aborigines
Atayal

[MC: For myth concerning the branching off of Atayal ancestors from the Formosan Chinese, and the origin of conflict and trade between these two groups, see category 539.]

17: Norbeck--40-42
773, 721

(no date) 1950

Formosan Aborigines
Atayal

[MC: For the Atayal story of the origin of tattooing, and its relation to head-hunting, see category 539.]

22: Wiedfeldt--13 F-5 (1913) 1914 Formosan Aborigines
116, 304, 773, 835 Atayal

According to the Atayal tradition, the first people on earth were a brother and a sister. The sister proposed to the brother that he marry a woman whom she had found for him near the river. The man also found this woman, who differed from his sister only in tattooing, and married her. His sister then disappeared. All the legends which describe the human race as originating from one couple, and which forbid the marriage of brother and sister, get into certain difficulties, such as occur also in Byron's Cain. The Atayals find the solution of the problem in the tattooing, which even now is the sign of being marriageable.

34: Del Re U-4 (no date) No Date Formosan Aborigines
773

[MLB: For texts of Puyuma creation myths, see category 539, pp. 42-53.]

34: Del Re 773 U-4 (no date) No Date Formosan Aborigines
Yami

[MLB: For texts of Yami creation myths see category 539, pp. 38-42.
For texts of Yami myths relating to the underworld, see category 539, pp. 68-70]

39: Wiedfeldt--14 [4] F-3 (1913) 1917 Formosan Aborigines
116, 773 Atayal

They have not worked out for themselves any ideas concerning the origin of the earth. According to them, the first people were a brother and sister who were brought into existence by an earthquake in the mountains, and who, after tattooing the woman, made the first marriage.